

ARTICLES  
OF  
VISITATION & ENQUIRY  
*Concerning MATTERS* 26  
Ecclesiastical:

In the Primary EPISCOPAL VISITATION  
OF THE

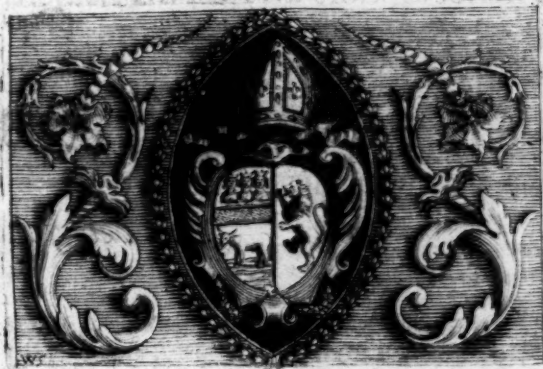
*Right Reverend Father in God*

NATHANAEL

*By Divine Permission*

Lord Bishop of OXFORD:

In the second year of his Consecration.



LONDON, Printed for Nathanael Hooke, at the Sign of the  
Kings-Armes in Little-Britain. M DCLXXII

*The Tenour of the Oath to be Administred to  
the Church-wardens, and Side-men, of every  
Parish.*



You shall Swear to enquire with  
your best diligence, and to Pre-  
sent every Person that now is,  
or of late was, inhabiting with-  
in your Parish, that hath done  
any Offence against any of his Majesties Ec-  
clesiastical Laws. And this you shall do,  
as in the sight of God, uprightly and truly,  
without Favour or Malice, Hope of Re-  
ward, or Fear of Displeasure.

*So help you God.*





For the Diocese of *Oxon.*

# ARTICLES OF

## INSTRUCTION, To the Church-wardens and Sidemen, in some more special matters to direct their Inquiry and Presentments.

### TITUL. I.

*Concerning Churches and Chappels, with the Orna-  
ments, and Furniture thereunto belonging.*



**L**S your Parish Church or Chappel kept in good  
and sufficient repair? Are the Roofs thereof well  
covered with Lead, Tile or Slate; the Windows  
well Glazed; the Floors well Paved; the Seats  
well fastned, and conveniently placed; and all  
things so decently ordered, as becometh the house  
of God?

II. HATH the Staple or Tower of your  
Church or Chappel, or any part thereof, been pulled down, or any

of the Lead or Bells formerly belonging therunto been imbezelled, or sold or made away? In whose hands or custody both the same, or any part thereof remain? Declare what you know, or have heard therein.

III. IS there a Font of Stone, with a good Cover thereunto, standing in a convenient place towards the lower part of your Church, for the Administration of Baptism? And is there in your Chancel a decent Communion Table, for the Administration of the Lords Supper; with a Carpet of Silk, Stuff, or fine Woollen-Cloath, and another Covering of white and pure Linnen, to spread thereupon? And have you a fair Communion-Cup, or Chalice, with a Cover of silver, and one or more Flagons of Silver, or pewter, therunto belonging?

IV. HAVE you in your said Church, or Chappel, a convenient Seat, or Pew, for your Minister to read Divine Service in? A Pulpit, with a comely Cloath or Cushion for the same? A Bible of the last Translation, in a large Volume, and the Book of Common-Prayer; both well and substantially bound? Have you likewise the Book of Homilies, set forth by Authority? A Book of Canons and Constitutions Ecclesiastical? And a Printed Table of the Degrees wherein Marriage is prohibited?

V. HAVE you a comely large Surplice for the Minister to wear at all times of his Publick Ministration in the Church; provided, and to be duly washed at the Charge of your Parish?

VI. HAVE you a Register-Book of Parchment, wherein to Register the Names and Surnames of all such persons as are Married, Christened, or Buried, within your Parish; together with the Names and Surnames of both the Parents of the Children so Christened, expressing the day, month, and year of all such Christenings, Marriages, and Burials? And is the transcript thereof yearly, within one Month next after the 25 of March, brought into the Bishops Registry?

VII. HAVE you likewise another Book of Paper, wherein to record the Names and Licences of all such Strangers as are admitted at any time to preach in your Church or Chappel? As also a third Book wherein to write down the Church-wardens Accounts: together with a strong Chest, with Locks and Keys, wherein to keep the aforementioned Books, and all other the aforementioned Furniture in safe Custody? And lastly, have you a Bier, with a black Pearse-cloth, for the Burial of the Dead?



## TIT. II.

*Concerning the Church-yard, the Houses; Glebes, and Tithes, belonging to the Church.*

I. IS your Church-yard sufficiently fenced with Walls, Kalls, or Pales; and decently kept from the annoyance of Swine, Horses, and other Cattel? Hath any person encroached upon the same? or made any way into it, out of his own ground or habitation, without allowance from the ordinary? Have any Trees there growing been cut down? how long since, by whom, and to whose use and benefit?

II. IS the house of your Parson, Vicar, or Curate, (with all the out-houses thereunto belonging) kept in good and sufficient repair? Or, have any of the said Houses, or Out-houses, been defaced or pulled down without licence from the Ordinary? and by whom? Hath any person encroached upon any Garden, Park, or Close, belonging to your Parsonage or Vicarage house? or cut up any Trees growing thereon? or changed or removed the ancient Parks and Bounds of the same?

III. HAVE you a true and perfect Terrier of all the Glebe-lands, Gardens, Orchards, Tenements, or Cottages, belonging to your Parsonage or Vicarage? As also a note of such Rents, Rate-tithes, and Portions of Tithes, or other yearly Profits (either within or without your Parish) as belong thereunto? Have any of the same been withheld from your Minister? and by whom? as you know or have heard?

IV. HAVE any of the ancient Glebe-lands belonging to your Parsonage or Vicarage, been taken away, or exchanged for other, without the free consent of the Incumbent, and licence from the Ordinary? Have any Inclosures been made in your Parish, to the detriment of the Church, by the decay of Tillage, and converting Arable-land into pasture? by whom hath the same been made? and how many years since? and how much is your Parsonage or Vicarage diminished thereby in the yearly value thereof; as you know, believe, or have heard?

## TIT. III.

## Concerning Ministers.

I. **IS** your Minister a Priest or Deacon, Episcopally ordained, according to the Laws of the Church of England?

II. **IS** he defamed, or suspected to have obtained either his Benefice or Orders by any Simonical compact?

III. **HATH** he been legally Instituted and Inducted into his Benefice? and did he within two months after his Induction, publicly, in the Church, upon some Sunday or Holy-day, in the time of Divine Service, read the 39 Articles of the Church of England, established by Authority, and there publicly declare his assent therunto?

IV. **HATH** he any other Ecclesiastical Benefice, Prebend, or Dignity? Is he constantly resident upon his Benefice among you? How many weeks in any one year hath he been absent from it without urgent necessity?

V. **HATH** your Minister a Curate to assist him? Is the said Curate in holy Orders? an able and discreet person, and conformable to the Laws and Orders of the Church of England? Is he allowed by the Bishop to serve in your Church or Chappel? and doth he serve in any other Church beside? and what yearly stipend doth your Minister allow him?

VI. **DOTH** your Parson, Vicar, or Curate, in reading the daily Morning and Evening Service, Administration of the holy Sacraments, celebration of Marriage, Churching of women after Childbirth, Visitation of the Sick, Burial of the Dead, and pronouncing Gods Commination against impenitent Sinners, use the form and words prescribed in the Book of Common-Prayer, without any addition, omission, or alteration of the same? And doth he use all such Rites and Ceremonies in all parts of Divine Service, as are appointed in the said book?

VII. **DOTH** your Minister at the Reading or Celebrating any Divine Office in your Church or Chappel, wear the Surplice, together with such other Scholastical Habits as is suitable to his Degree?

VIII. **DOTH** he observe the Holy-days and Fasting-days, as also the Ember-weeks, and the yearly Perambulation in Rogation-week, as

in the Common-Prayer-Book, or by the Ecclesiastical Canons, is appointed? giving notice to the Parishioners of every of the same in the Church, in the time of Divine Service, upon the Sunday next before?

**IX.** HATH your Minister been licensed to preach by the Bishop, or either of the two Universities? If so, doth he then constantly (unless in case of sickness, necessarie absence, or other reasonable impediment) himself preach in your Church or Chappel, one Sermon every Sunday? Or if he be not a Licensed Preacher, or being Licensed be hindered by sickness, or otherwise, as aforesaid; doth he procure a Sermon to be so preached by some other Minister, a Licensed Preacher? or one of the Homilies set forth by Authority to be there read by a Priest or Deacon lawfully ordained?

**X.** DOTH your Minister diligently instruct the Youth of your Parish in the Church Catechism? and doth he prepare and present them being so instructed, to be Confirmed by the Bishop? And doth he endeavour to reclaim all Popish Recusants and other Sectaries (if any such be inhabiting within your Parish) to the true Religion established in the Church of England, and to their bounden dutie in obeying the Lawes, and submitting to the Government thereof?

**XI.** DOTH he neglect to visit the Sick, or delay the Baptism of any Infant that is in danger of death? Is there any Child, or Infancy, or other person of more years, through your Ministers default, yet remaining unbaptized in your Parish? Doth he baptize any without Godfathers and Godmothers? or admit either of the Parents to be Godfather or Godmother to their own Children?

**XII.** DOTH he in his Sermons preach sound Doctrine tending to the edification of the people in the knowledge and faith of Jesus Christ, and obedience to Gods holy Commandments or hath he at any time (as you know, or have heard) preached any False, Peretrical, Seditious, or Schismatical Doctrine, thereby to seduce the people into parties and factions, to the disturbance of the publick peace and unity either of Church or State?

**XIII.** HATH he presumed to marry any persons in private houses? or such as, being under age, have not the consent of their parents? or without the Banns first published on three Sundays or Holy-days in the Church? or at any other times then between Eight and Twelve in the Morning, unless he had a Licence or dispensation to do so?

**XIV.** DOTH he at any time preach in your Parish as a Lecturer? Hath he allowance from the Bishop for so doing? Doth he before his lectures read Divine Service, according to the Book of Common-Prayer? and

is he in all respects conformable to the Laws and Orders of the Church of England?

**XV. HATH** your Minister taken upon him to appoint any publick or private fasts, prophesyings, or exercises, not appointed by Authority? or doth he, or any other, either Minister or Lay-person, hold any Conventicles or Meetings in private houses within your Parish, for people of several Families to resort unto, under the pretence of Preaching, Praying, Thanksgiving, or Humiliation, contrary to the Laws and Canons in that case provided?

**XVI. IS** your Parson, Vicar, Curate, or Lecturer, a man of a sober, unblameable, and exemplarie life? Doth he familiarly converse with ungodly, vicious, and excommunicate persons? Is he a frequenter of Taverns, or Ale-houses? a common Gamester? a profane or obscene Jestor? a Swearer, Railer, Scoffer, or Quarreller? Doth he set Neighbourhoods at variance one with another? or encourage them to Suits and Contention? Is he noted to be an intemperate Drinker? or vehemently suspected of Incontinencie with any person, either within your Parish, or without? Doth he wear his hair of an immoderate or uncomely length? Is his apparel grave and decent, both for fashion and colour, as the Canons of the Church require? Is his Carriage and Conversation, in any kind whatsoever, Disorderly or Scandalous, and unbecoming a Minister of Jesus Christ?

#### TIT. IV.

### Concerning the Parishioners.

**I. IS** there in your Parish any person a known or reputed Heretick or Schismatick? any Baptist, Familist, Anabaptist, Quaker, or other Sectarie, that refuse to come unto the publick Assemblies, Prayers, or Services of the Church? or that makes profession of any other Religion then what is established in the Church of England? and if there be any such, what are their Names?

**II. IS** there any person in your Parish that lieth under a common fame, or vehement suspicion of Adultery, Fornication, or Incest? Are there any common Drunkards within your Parish? or common Swear-

ers,

ers, or blasphemers of Gods Name, or any that are noted to be railers, unclean or filthy talkers, or sowers of sedition, faction, and discord amongst their neighbours?

III. DO any of your Parish upon Sundays or other Holy-days, follow their bodily or ordinary labour? or permit their servants to do? are any shops kept open, or wares sold; or do any Winterers, Inn-keepers, or other Victuallers and Sellers of Beer or Ale, suffer any persons to trifle or game in their houses upon those days?

IV. DOTH every person inhabiting, and sojourning within your Parish, duly resort unto your Church or Chappel, upon every Sunday and Holy-day appointed for Divine Service? Do they then and there abide quietly, with reverence, order and decency, during all the whole time of Common-Prayer, Preaching, or other service of God there used? and are there any among you that come onely to the Preaching, and not to the Common-Prayers of the Church?

V. DOTH every person reverently uncover his head, and so continue all the time of Divine Service in the Church? Do they all reverently kneel at the Prayers, and stand up when the Creed and Gospel are read, making due reverence when the Name of our Lord Jesus is mentioned?

VI. ARE there any in your Parish that refuse to send their Infant-children to be baptized publicly in the Church, unless in case of urgent danger; in which case the child may be baptized at home by a lawful Minister, after the form and rites appointed in the Liturgy? Or do they send them to be baptized in any other Parishes, or after other form then is appointed? Or do they keep them unbaptized any longer time then the Church alloweth? And are there any Infants, or more aged persons, in your Parish as yet unbaptized?

VII. DOTH every Householder in your Parish cause their children and servants to learn their Catechism, and to give an account thereof unto your Minister, as he shall require it of them openly in the Church upon Sundays and Holy-Days, as in the Book of Common-Prayer is appointed: that when they are well Instructed in the same, they may be confirmed by the Bishop?

VIII. IS there any person in your Parish who, being 16 years of age, and well instructed in Religion, doth not receive the Sacrament of the Lord Supper, at least three times in the year, of which Easter is always to be one? Doth any in your Parish refuse to receive the same kneeling, or from the hands of your own Minister, repairing for it to other Parishes and Ministers abroad: Or are there any strangers, not of your Parish, that forsake their own Churches, and usually repair to yours for it?



IX. HAVE you any among you that be denounced and declared excommunicate for any crime committed? How long have they been so excommunicated? And do any of your Parish keep society with them before they be reconciled to the Church, and absolved?

X. ARE there any living in your Parish who have been unlawfully married, contrary to the Lawes of God? Or any that being lawfully divorced have married again? Or any that being lawfully married, and not separated, or divorced by course of Law, do not cohabit together?

XI. ARE there any married-women in your Parish who, after their delivery from the peril of Child-birth, refuse to make their publick thanksgiving to God in the Church? And when they come so to do, do they come decently apparelled, and make their offerings according to custom?

XII. ARE there any belonging to your Parish who refuse to pay their duty for Easter-Offerings to your Minister? Or any that refuse to contribute and pay the rate assessed upon them for the repair of your Church or Chappel, and for the providing of such Books, furniture, and Ornaments as be requisite for the performance of all Divine Offices there?

XIII. DO any refuse to bury their dead according to the Rites of the Church of England? And are there any Wills or Testaments of persons dead in your Parish that be yet unproved? Or any Goods administered without a due grant from the Ordinary? Did any dying in your Parish, or elsewhere, leave any Legacy to your Church or Chappel, or to the use of the Poor, or to any other pious and charitable purposes? What were those Legacies, and how have they been bestowed?

XIV. DO you know, or have you heard, of any Patron, or other person in your parish, having the presentation or gift of any Ecclesiastical Benefice, who hath made gain thereof by presenting a Clerk or Minister to it upon any bargain, either for money, or pension, or lease, reserve of Rites or Glebe, or any part thereof, or upon other Simonical compact whatsoever?

XV. IS there any strife and contention among any of your Parish for their Pewes or Seats in your Church? Have any new Pewes been erected in your Chancel, or in the Body of your Church or Chappel, without leave from the Ordinary?

## TIT. V.

*Concerning Parish-Clerks, and Sextons.*

I. **H**AVE you belonging to your Church or Chappell a Parish Clerk, aged 21 yeares at the least? Is he of honest life and conversation? and sufficient or able to perform his duty in reading, writing, and singing? Is he chosen by your Minister, and doth he duly attend him in all Divine Services at the Church? Are his wages duly paid unto him? or who withholdeth the same from him?

II. **D**OTH he or your Sexton (if there be any such appointed in your Parish) diligently look to the doors of your Church, that they be locked and opened at due time? And doth he keep your Church or Chappel clean from dust, cobwebs, and other annoyance? Doth he toll or ring the Bells at the due accustomed hours before the beginning of Divine Service, Morning and Evening, that the people may be warned to come unto the Church? And when any person is passing out of this life, doth he, upon notice given him thereof, toll a Bell, as hath been accustomed, that the neighbours may thereby be warned to recommend the dying person to the grace and favour of God?

## TIT. VI.

*Concerning Hospitals, Schools, School-masters, Physicians, Chirurgeons, and Midwives.*

I. **I**S there any Hospital, Almshouse, or Free-School, founded in your Parish? Who was the Founder, or is now the Patron thereof? And what is the yearly Revenue, or stipend, belonging to the Governors or Masters of the same? Is the same ordered and governed in every respect as it ought to be? and are the Revenues thereof rightly employed, according to the intention of the Founder, and of such grants

grants and ordinances as have been made concerning the same?

II. DOTH any man keep a publick or private School in your Parish who is not allowed thereinto by the Bishop or his Chancello? Doth your School-master teach his Scholars the Catechism of Religion set forth by Authority? Doth he cause them upon Sundays and Holy-days orderly to repair to your Church or Chappel? and see that they behave themselves there quietly and reverently, during the time of Divine Service and Sermon?

III. DOTH any man in your Parish practise Physick, or Chirurgery, or any Woman take upon her to exercise the Office of a Midwife, without approbation and license from the Ordinary?

N. O X O N.

**T**He Ministers of every Parish are desired to give in the names of such of the yonger sort in their severall Parishes, as they judge fit to receive Confirmation from the Bishop, and to present them to be confirmed: especially such as having competently learned their Catechism have not yet received the Holy Communion.

(1.) *Articly agreed  
on by the Assembly  
of Divinity. London*  
I.

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**T**H E Holy Scriptures of  
the Old and New Te-  
stament are the Word of  
God, and the only Rule  
of knowing him savingly, and living  
unto him in all holiness and righteous-  
ness, in which we must rest; which  
Scriptures, who so doth not believe  
but rejecting them, doth instead ther-  
of betake himself to any other way of  
discovering the mind of God, cannot  
be saved.

Isaiah 8. 19, 20. And when they shall  
say unto you, seek unto them that have fa-  
miliar Spirits, and unto Wizzards that  
peep and that mutter; should not a people  
seek unto their God? for the living to the  
dead.

Verse 20. To the Law and to the Testi-  
mony, if they speak nor according to this  
A Word



Word, it is because there is no light in them.

2 Pet. 1. 16. For we have not followed cunningly devised Fables, when we made known unto you the power and coming of the Lord Jesus Christ.

And verse 19. We have also a more sure Word of Prophecie, whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, untill the day dawn, and the day Star arise in your hearts.

Verse 20. Knowing this first, that no prophesie of the Scripture is of any private interpretation.

Verse 21. For the prophesie came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost.

2 Tim. 3. 15. And that from a child thou hast known the holy Scriptures, which are able to make thee wise unto salvation; through faith which is in Christ Jesus.

Verse 16. All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness.

Verse



*Verse 17.* That the man of God may be perfect, throughly furnished unto all good Works.

*John 5. 39.* Search the Scriptures, for in them ye think ye have eternal life, and they are they which testify of me.

*Acts 17. 11.* These were more noble than those in *Thessalonica*, in that they received the Word with all readiness of mind, and searched the Scriptures whether those things were so.

*1 Cor. 15. 1.* Moreover Brethren I declare unto you the Gospel which I have preached unto you, which also you have received, and wherein ye stand.

*Verse 2.* By which also ye are saved if ye keep in memory what I preached unto you, unless you have believed in vain.

*Verse 3.* For I delivered unto you, first of all that which I also received, how that Christ died for our sins according to the Scriptures.

*Verse 4.* And that he was buried, and that he rose again the third day according to the Scriptures.

*Mat. 22. 29.* Jesus answered and said un-

to them ye do err, nor knowing the Scriptures nor the power of God.

## II.

That there is one onely God, who is a Spirit. Alsufficient, Eternall, Infinite, Unchangeable, Almighty, Omniscient, Just, Merciful, most Holy, Good, True, Faithful, and onely Wise, working all things according to the Counsel of His Own Will, the Creator, Governour, and Judge of the World, the knowledge of which God by faith is necessary to salvation, and every other way of knowledge of him is insufficient to salvation.

Heb. 11. 6. Whosoever commeth to God must believe that God is.

Deut. 6. 4. Hear O Israel, the Lord our God is one Lord.

John 4. 24. God is a Spirit.

Gen. 17. 1. I am God Almighty, or All-sufficient.

Psalme

*Psalms* 19. 2. From everlasting to everlasting thou art God.

*Psalms* 147. 5. His understanding is infinite. 147

*Mal.* 3. 6. I am the Lord, I change not.

*Jam.* 1. 17. With whom is no variableness neither shadow of turning.

*Revelations* 4. 8. Lord God Almighty.

*1 Joh.* 3. 20. God is greater than our hearts and knoweth all things.

*Psalms* 145. 17. The Lord is righteous in all his waies.

*Exod.* 34. 6. The Lord, the Lord God merciful and gracious, long suffering, and abundant in goodness and truth.

*Isa.* 6. 3. Holy, Holy, Holy Lord of Hosts.

*Rom.* 16. 27. To the only Wise God, &c.

*Ephes.* 1. 11. Who worketh all things according to the counsel of his own Will.

*Gen.* 1. 1. In the beginning God created the heavens and the earth.

*Psalms* 103. 19. The Lord hath prepared

red his Throne in the Heavens, and his kingdom ruleth over all.

*Pfal. 58. 11.* So that a man shall say verily there is a reward for the righteous, verily he is a God that judgeth in the Earth.

*Heb. 11. 3.* Through faith we understand that the Worlds were framed by the word of God.

*Acts 14. 15, 16. compared with Acts 17. 23. & 27. 30, & 31.*

*John 1. 18.* No man hath seen God at any time, the onely begotten Son, which is in the bosom of the Father, he hath declared him.

*Rom. 1. 17, 18. compared with 19. & 20.*

*John 4. 22.*

*2 Thess. 1. 8, 9.* Taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ, *John 5. 39.*

*2 Tim. 3. 15.*

### III.

That this God is infinitely distinct from all Creatures in his Being and Blessednesse.

*Eph.*

( 7 )

*Ephes. 4. 5, 6.* One Lord--One God and Father of all, who is above all, and through all, and in you all.

*I Cor. 8. 6.* But to us there is but one God the Father, of whom are all things, and we by him, *Romans I. 18. and 25. compared.*

*Romans 9. 5.* Christ who is over all, God blessed for ever.

#### IV.

*That this God is one in three persons or Subsistencies, Father, Son and Holy Spirit.*

*1 John 5. 7.* For there are three that bear Record in Heaven, the Father, the Word, and the Holy Ghost, and these three are one.

*Heb. 13.* who being the brightness of his glory, and the expresse Image of his person, &c.

*Matthew 28. 19.* Go ye therefore and teach all Nations, baptizing them in the name of the Father, and of the Sonne, and



and of the Holy Ghost.

*Matthew 3. 16, 17.* And Jesus when he was baptized went up straightway out of the water, And loe the heavens were opened unto him, and he saw the Spirit of God descending like a Dove and lighting upon him.

And loe a voice from Heaven, saying, This is my beloved son in whom I am well pleased.

*2 Cor. 13. 14.* The grace of the Lord Jesus Christ, and the Love of God, and the Communion of the Holy Ghost be with you all. *Amen.*

*Isa. 61. 1. John 14. 16, 17. and 26. 2. John 9, 10.*

*John 8. 17, 18.* It is also written in your Law, that the Testimony of two men is true, I am one that bear witness of my self, and the Father that sent me beareth witness of me.

## V.

*God made Man upright in his own Image to yield obedience to him, so that*

that the chief end of man is to live to God and enjoy him for ever.

*Eccles.* 7. 20. God hath made man upright.

*Genesis* 1. 26, 27. And God said, Let us make man in our Image—So God created man in his own Image, &c.

*Colossians* 3. 10.

*Proverbs* 16. 4. The Lord hath made all things for himself.

*Romans* 11. 36. For of him, and through him, and to him are all things, to whom be glory for ever. *Amen.*

*1 Cor.* 10. 31. Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God.

## VI.

Man who was thus created is fallen into a State of sin and misery, so that our nature is wholly corrupted, disabled to all that is spiritually good, in bondage to sin, at enmity with God,  
 B prone

prone to all that is evil, and whilest we continue in that estate, the wrath of God abides upon us.

*Romans 5. 12, 19.* Wherefore as by one man sin entred into the World, and death by sin, and so death passed upon all men, for that all have sinned——*Verse 19.* For as by one mans disobedience many were made Sinners, so by the obedience of one shall many be made righteous.

*Ephesians 4. 22.* That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful Lusts.

*Romans 5. 6.* For when we were yet without strength, in due time Christ died for the ungodly.

*Ephesians 2. 2, 3.* Wherein in time past ye walked according to the course of this World, according to the Prince of the power of the Air, the Spirit that now worketh in the children of disobedience.

Among whom also we all had our conversation in times past in the lusts of our Flesh, fulfilling the desires of the Flesh, and

(II)

and of the Mind, and were by nature the children of wrath, even as others.

*Romans 8.8.* So then they that are in the flesh cannot please God.

*Acts 8.23.* For I perceive that thou art in the Gall of bitterness, and in the bond of iniquity.

*Rom. 6.17, 19, 20.*

*Rom. 8.7.* Because the carnall mind is enmity against God; for it is not subject to the Law of God, neither indeed can be.

*Genesis 6.5.* And God saw that the wickedness of man was great, and that every imagination of the thoughts of his heart was only evil continually.

*Gen. 8.2. John 3. 36.*

## VII.

*That every transgression of the Law of God is sin, the wages whereof is eternal death.*

*I John 3.4.* Whosoever committeth sin transgresseth also the Law, for sin is the transgression of the Law.

*Romans 6. 23.* For the wages of sin is death, &c.

## VIII.

*That God out of his Love sent Iesus Christ to be the onely Mediator between God and man, without the knowledge of whom, by the Revelation of the Gospel, there is no salvation.*

*John 3. 16.* God so loved the world, that he gave his only begotten Son; &c.

*I Tim. 2. 5.* For there is one God, and one Mediator between God and Man, the Man Christ Iesus.

*John 20. 31.* But these are written that ye might believe that Iesus is the Christ, the Son of God, and that believing ye might have life through his Name.

*Acts 4. 12.* Neither is there salvation in any other.

*Rom. 1. 16.* For I am not ashamed of the Gospel---*Verse 17.* For therein is the righteousness of God revealed from faith to faith, as it is written, the just shall live by faith,



1 Cor. 3. 11. For other foundation can no man lay, then that is laid, which is Jesus Christ.

## I X.

*That this Iesus Christ is God by Nature, the onely and eternally begotten Son of the Father, and also true man in one person.*

1 John 5. 20. And we are in him that is true, even in his Son Jesus Christ, this is the true God, &c.

Rom. 9. 5. Christ who is over all, God blessed for ever.

John 1. 1. In the beginning was the Word, and the Word was with God, and the Word was God.

Galatians 4. 8. We must do no service unto them who by nature are no Gods.

Titus 2. 13. The Great God and our Saviour.

1 Tim. 3. 16. God was manifest in the Flesh.

Prov. 8. 22, 23. The Lord possessed me in the beginning of his way before his works

works of old, I was set up from everlasting;  
 &c.

*Micah 5. 2.* Whose goings forth hath bin  
 from everlasting.

*Acts 20. 28.* Feed the Church of God  
 which he hath purchased with his own  
 blood.

*John 1. 14.* And the word was made  
 flesh and dwelt among us, and we beheld  
 his glory, &c.

*Romans 9. 5.* And of whom as concer-  
 ning the flesh Christ came, who is over  
 all, God blessed for ever, Amen.

## X.

That this Iesus Christ is our Re-  
 deemer and Surety, who dying in our  
 stead, laying down his life a ransom  
 for us, and bearing our sins, hath made  
 full satisfaction for them.

*Titus 2. 13, 14.* The Great God, and our  
 Savior Iesus Christ, gave himself for us that  
 he might redeem us.

*Heb. 7. 22.* By so much was Iesus  
 made

made a Surety of a better Testament.

**1 Peter 3. 18.** For Christ also hath once suffered for sins, the just for the unjust.

**1 Tim. 2. 6.** Who gave himself a ranome for all.

**Isaiah 53. 6. 11.** He hath made the iniquity of us all to meet on him---by his knowledge shall my righteous Servant justify many, for he shall bear their iniquities.

**1 Peter 2. 24.** Who his own self bare our sins in his own body on the Tree.

**Ephes. 5. 2.** Christ hath given himself for us, an Offering and a Sacrifice unto God for a sweet smelling savour.

**Romans 3. 25, 26.** compared with **1 John 2. 2.**

**Romans 5. 21.** That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord.

## XI.

*That this Lord Iesus Christ is he that was crucified at Jerusalem, was buried,*

buried, rose again, and ascended into Heaven, and there sits at the right Hand of God, making intercession for us, who remains for ever a distinct person from all Saints, and Angels, notwithstanding their union and communion with him.

*Acts* 10. 39, 40. And we are witnesses of all things which he did, both in the land of the Jews and in *Ierusalem*, whom they slew and hanged on a tree, him God raised up the third day.

*Acts* 2. 36. Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified both Lord and Christ.

*I Cor.* 15. 4. And that he was buried, and that he rose again the third day; according to the Scriptures.

*Rom.* 6. 4. Therefore we are buried with him by baptism.

*Rom.* 8. 34. It is Christ that died, yea rather that is risen again, who is even at the right hand of God, who also maketh intercession for us.

*Heb.*

*Heb. 1.5,6.* For unto which of the Angels said he at any time, Thou art my Son  
 ---And again when he brings in the first begotten into the World he saith, And let all the Angels of God worship him. *And verse 8.* But unto the Son he saith; Thy Throne O God is for ever and ever.

*Ephes. 1. 20,21,22,23. compared with Col. 2.8,9,10.*

## XII.

*All true Believers are partakers of Iesus Christ and all his benefits freely by grace, and are justified by faith in him, and not by works, he being made of God righteousness unto us.*

*2 Tim. 1.9.* Who hath saved us and called us with a holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Iesus before the world began.

*Rom. 3.24.* Being justified freely by his Grace.

*Rom. 5.1.* Being justified by Faith.

*Rom. 4.6.* Even as David also describeth

C the



the blessedness of the man, unto whom God imputeth righteousness without works.

*Rom. II. 6.* And if by grace, then is it no more of works, otherwise grace is no more grace.

*Acts 15. 11. 24.* compared with *Gal. 5. 4.* *Tit. 3. 5. 7.* *Phil. 3. 9.* *1 Cor. 1. 30.*

## XIII

*That no man can be saved unless he be born again of the holy Spirit, Repent, Believe, and walk in holy conversation and godliness.*

*John 3. 3.* Except a man be born again he cannot see the Kingdom of God.

*Verse 5.* Except a man be born of water and of the Spirit,

*Verse 6.* That which is born of the flesh is flesh.

*Tit. 3. 5.* He saved us by the washing of regeneration and renewing of the holy Ghost.

*Acts II. 18.* Then hath God also to the Gentiles granted repentance unto life.

*2 Tim. 2. 25. 26.* *Matt. 16. 16.* He that believeth not shall be damned.

*John*

*John 3. 36. Heb. 12. 14. Without holiness  
no man shall see the Lord.*

*2 Pet. 3. 11. What manner of persons ought  
yet to be in all holy conversation and godli-  
nesse?* *Luke 1. 74. 75.*

## XIV.

*That whosoever do not prize and  
love Jesus Christ above himself, and all  
other things, cannot be saved.*

*Luke 14. 26, 27. If any man come to me  
and hate not his Father and Mother, and  
Wife and Children—yea, and his own life  
also he cannot be my disciple.*

*And whosoever doth not bear his cross  
and come after me, cannot be my disciple.*

*Whosoever he be of you, who forsakes not  
all that he hath, he cannot be my disciple.*

*Mar. 8. 34, 35. Matth. 13. 44, 45. Mark 10.  
21, 22, 23, 24. compared with 28, 29, 30.*

## XV.

*Whosoever allows himself to live in  
any known sin, upon any pretence or  
principle whatsoever, is in a state of  
damnation.*

*Rom. 6. 1, 2.* Shall we continue in sin that grace may abound? God forbid.

*Jude v. 4.* For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousnes, and denying the only Lord God and our Lord Jesus Christ.

*Rom. 3. 8.* And not rather as we be slanderously reported, and as some affirm, that we say, let us do evil, that good may come; whose damnation is just.

*1 John 2. 4.* He that saith I know him, and keeps not his commandments is a liar, and the truth is not in him.

*Verse 9.* He that saith, he is in the light and hateth his Brother, is in darkness, even untill now.

*Eph. 5. 5.* For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an Idolater hath any inheritance in the kingdom of Christ, and of God.

*Heb. 10. 26, 27, 28, 29, 30, 31.* *2 Pet. 2. 19, 20.*  
*1 Joh. 1. 6.*

## XVI.

*That God is to be worshipped according*

ing to his own will, and that onely in  
and through *Jesus Christ*.

*Mat. 15. 9.* In vain do they worship me,  
teaching for doctrines the commandments  
of men.

*Isa. 29. 13.* Forasmuch as this people draw  
neer me with their mouth—but have re-  
moved their heart far from me, and their  
fear towards me is taught by the precepts  
of men.

*Deut. 12. 32.* What thing soever I command  
thee observe to do it, thou shalt not add  
thereto.

*Rom. 1. 25.* We changed the truth of God  
into a lie, and worshipped and served the  
creature more then the Creator, who is blef-  
sed for ever. *Amen.*

*Col. 2. 22, 23. 1 Pet. 2. 5.* Our spiritual Sa-  
crifices are accepted of God through *Jesus*  
*Christ*.

*Ephes. 3. 21.* Unto him be glory in the  
Church by *Christ Jesus*, throughout all ages  
world without end. *Amen.*

*John 14. 13, 14.* Whatsoever ye shall ask  
in my name, that will I do, that the Father  
may be glorified in the Son. If ye shall ask a-  
ny thing in my name, I will do it. He-

*Hebrews chap. 13. verse 15.* into aid of you

## XVII.

*That all the dead shall rise again.*

*Acts 24. 15.* There shall be a resurrection of the dead, both of the just and of the unjust.

*1 Cor. 15. 42.* and the general scope of the whole chapter, *John 5. 28, 29.* Marvel not at this, for the hour is coming in the which all that are in the Graves shall hear his voice, and shall come forth, they that have done good, unto the resurrection of life, and they that have done evil, unto the resurrection of damnation.

## XVIII.

*That in the last day God will judge the World in Righteousness by Iesus Christ, and reward every one according to his Works.*

*Acts 17. 31.* Because he hath appointed a day, in the which he will judge the World in righteousness by that man, whom he hath ordained, whereof he hath given assurance unto all men, in that he hath raised him from the dead,

*2 Cor. 5. 10, 11.* For we must all appear before

fore the Judgment Seat of Christ, that every one may receive the things done in his body according to that he hath done, whither it be good or bad; knowing therefore the terrour of the Lord we perswade men.

Romans 2. 4, 5, 6, 7. Hebrews 9. 27.

## XIX.

*That all Believers shall be translated into an everlasting state of blessednesse, and an inheritance of glory in the Kingdome of Heaven.*

Math. 23. 34. Come ye blessed of my Father inherit the Kingdome prepared for you. Jer. 46. The Righteous shall go into life eternal.

Rom. 2. 7. To whom who by patient continuance in well doing seek for glory, and honour, and immortality, eternal life.

1 Pet. 1. 4, 5. To an Inheritance incorruptible and undefiled, that fadeth not away, reserved in Heaven for you, who are kept by the power of God through faith unto Salvation.



## XX.

*That all the wicked and unbelievers  
shall be cast into everlasting Torments,  
with the Devil and his angels in Hell.*

Math. 23. 31, 32, 33. Wherefore ye be  
witnesses unto your selves, that ye are the  
children of them which kill the Prophets,  
fill ye up then the measure of your Fathers,  
ye serpents, ye generation of vipers, how  
can ye escape the damnation of Hell?

Math. 25. 46. And these shall go away  
unto everlasting punishment.

Mark 9. 43, 44, 45, 46, 47, 48.

Math. 25. 41. Then shall he say also  
unto them on the left hand, depart from me  
ye cursed into everlasting fire, prepared for  
the Devill and his angels.

1. Pet. 1. 4. To an inheritance incor-  
ruptible and undecayed, that fadeth not a-  
way, reserved in Heaven for you, who are  
kept by the power of God through faith  
unto salvation.